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interpretative method of the earlier volumes is continued without change, a devotional reflection that draws its materials largely from patristic and rabbinical sources. It is to be feared that few students will have the courage to attack a work of such formidable dimensions, particularly as its value lies in its wayside musings on things in general rather than in any special formal conclusions.

B. S. E.

THORBURN, THOMAS JAMES. *The Mythical Interpretation of the Gospels*. New York: Scribner, 1916. xxi+356 pages. \$1.50.

This book, although not prepared specifically for competition, was presented by the author in connection with the Bross Foundation in 1915, and proved successful in carrying off the prize of six thousand dollars. It is the object of Dr. Thorburn to combat the theory, represented notably by P. Jensen and Arthur Drews, of Germany, J. M. Robertson, of England, and W. B. Smith, of Tulane University, New Orleans, that "our present canonical Gospels are in no sense whatever what we nowadays mean by the term 'historical documents,'" and that the Jesus portrayed in them is no more than a creature of human imaginative fashioning. In 1912 Dr. Thorburn essayed a similar task in his book called *Jesus the Christ, Historical or Mythical*, and, according to Maurice Jones, of Oxford, presented "a fairly adequate reply to Drews." In the same year appeared *The Historicity of Jesus* by Shirley Jackson Case, of Chicago, presenting the problem in a very readable and informing style, and arriving at conclusions which, while allowing due significance to undoubted environmental phenomena in the Hellenistic world, still conserve Jesus as a historical figure, and as the one whose personal religion created the first impulses which moved out into the expression of early Christianity. The difference in Dr. Thorburn's treatment is that he appears to confine himself to a marvelously detailed examination of the evidence and arguments set forth by the mythical school, demolishing each in its turn, without entering into any constructive discussion as to the character of early Christian literature and the life-experiences of those faithful souls which produced such records.

The general attitude of the book may be inferred by the following conclusion regarding the records of experiences in connection with the appearance of Jesus in chap. ii: "The Gospel story of the conception and birth—whether it be historical or otherwise—presupposes a peculiar case of true parthenogenesis, the idea of which has not been borrowed from either Jewish or Gentile sources." Such problems as the priority of Mark, the development of synoptic sources, or the Hellenistic mold of the Fourth Gospel do not seem to exist for the writer. The Gospels are accepted by him as occupying an identical plane of evidence, not only as to the historical character of the events to which they bear witness, but also respecting all the features in connection therewith. Such a discussion with its wealth of detail will do service in informing readers interested in knowing and opposing the patently wild speculations of such writers as Arthur Drews. Yet it leaves much to be desired by those who seek light on the origins of Christianity and their relation to the New Testament.

T. W.

DEAN, JOSEPH. *The Gospel According to St. Mark*. (Westminster Version of the Sacred Scriptures.) New York: Longmans, 1916. xviii+84 pages. \$0.50.

This is a part of Vol. I of a general commentary on the New Testament which is being prepared by Roman Catholic scholars of Great Britain and the United States.

In most respects the point of view is not unlike that of conservative Protestant scholarship, and free use has been made of the writings of Edersheim, Swete, and other Protestants. The Catholic interest appears in the comment on Mark 6:13, where the anointing of the sick with oil is said to foreshadow the sacrament of extreme unction, and again in 10:21, where the counsel to the rich young man to sell his goods is interpreted as a commendation of voluntary poverty and as implying a call to celibacy. The power of the church to grant absolution is guarded in the comment on 3:29. The textual problem of the concluding verses of the Gospel is frankly stated, but the writer accepts the deliverance of the Biblical Commission of the Church to the effect that the non-Markan authorship of the passage is not proved. The outline harmony in the Appendix by C. Lattey is based on the chronology of the Fourth Gospel.

J. P. D.

GIGOT, FRANCIS. *The Apocalypse of St. John*. (Westminster Version of the Sacred Scriptures.) New York: Longmans, 1915. xxiv+54 pages. \$0.50.

This is the third part of the fourth volume of the above-mentioned series. The commentator attributes the Apocalypse to the apostle John, asserts that the apostle and the presbyter are the same man, and maintains that the language of the Apocalypse resembles that of the Fourth Gospel. Thus he settles a part of the Johannine problem by denying the terms in which it is stated. He also stands for the literary integrity of the Apocalypse. He claims that all the material to be found in the book is strictly relevant to the thought and purpose of the writer, although we are not always able to interpret the symbolism in its details. There is an attempt to remove the book from the apocalyptic class and to give to it a place in a higher order of prophecy. The notes consist largely of references to the Old Testament passages, which were evidently in the mind of the revelator, and the abundance of these references tends to bring in question the primary character of the writing which is so stoutly defended. The series as a whole is significant in that it shows the intention of the Catholic church to provide suitable aids for laymen who wish to study the Bible.

J. P. D.

BOWEN, CLAYTON R. *The Gospel of Jesus*. Boston: Beacon Press. 235 pages. \$1.00.

The author here aims at a brief presentation of the New Testament material concerning the life and teaching of Jesus. Nearly half of the book is given to the historical record as it may be reconstructed from the text of the Synoptic Gospels. In an appendix is the legendary material, namely, the stories of the infancy, of Jesus walking on the sea, of the feeding of the four thousand (a doublet), of the transfiguration, and of the resurrection. The place of the last named is supplied in the text mainly from I Cor. 15:5-8. Concise but comprehensive notes discuss the text, section by section, interpreting narrative and teaching, and giving reasons for the rejection of variant forms of the tradition or of obviously secondary material. A detailed index of passages used or omitted enables one to turn at once to the place where any particular verse is considered in the notes. The writer gives in condensed form the conclusions and many of the arguments of modern "liberal" scholars on obscure or disputed points. A man who works through the first three Gospels, or, better still, the text of Huck's *Synopse*, with a parallel study of the brief notes by Mr.